



BRIGHAM YOUNG ACADEMY.

Vol. III.

PROVO, UTAH, MAR. 15, 1894.

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CONTENTS:

| | | | |
|--------------------------------------|-----|--|-----|
| EDITORIAL | 109 | Sunday Schools | 114 |
| LITERARY: | | To the Normal | 115 |
| King Richard the Third | 110 | Physical Culture | 116 |
| SCHOOLROOM INCIDENTS: | | Life | 116 |
| Flogging Day | 111 | In the Different Depart | |
| Circus in a Country School | 112 | ments | 117 |
| Getting Even with the | | Cultivation of Beauty | 118 |
| Teacher | 112 | M. I. | 118 |
| A Scene in the Ozard Moun- | | Our Societies | 118 |
| tains | 112 | A Touching Appeal | 117 |
| My First School Teacher | 113 | Farewell Words to a Mis- | |
| MISCELLANY: | | sionary | 117 |
| Wisdom | 113 | HERE AND THERE: | 117 |

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THE NORMAL.

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THE NORMAL, B. Y. A., Provo, Utah.

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EDITORIALS.

THE present condition of the Academy grounds and the near approach of Arbor Day suggest to us that a move should at once be taken by the teachers and students to make some improvement around our sacred edifice.

"Oh, what can *we* do?" asks the slothful student. But "What *can* we do?" is the query of the patriotic pupil. We can do most, if not all, that needs doing.

Our Academy is like a loving, tender-hearted but impecunious widow, supporting a large family; and where is the son so careless and indifferent to his dear mother's comfort and happiness that he will not plant even a tiny flower, set a rose tree or sow a few seeds of grass to beautify her home?

Two years ago some thoughtful son suggested that we might make some improvement on the grounds, and the students turned out *en masse*, and now behold the good result in dry and elevated walks leading from the building to every corner of the block.

No one ever missed the day's work. No one ever felt less rich for having done it.

Thousands of dollars are being spent in erecting monuments to the names and memories of the great men of former ages. Bronze and marble statues stand in battalions today silently marking the merits of earth's noblest creatures. There is a something in man which recoils at the thought of his name being soon forgotten, of his having left nothing in life to make his memory dear in death, and so we strive to make each act a monument by which our names can be remembered.

And now there comes another chance for every student thus inclined to make his name illustrious in the volumes of today.

Where is the student of our school who would not buy and plant and foster just one little tree? If the Faculty will secure the services of a professional landscape gardener, and have the block suitably marked off, so that each one can know where to select the spot for his tree, the NORMAL thinks that every spot will soon be taken up. The cost would be but a trifle compared with the good it would do. During the summer vacation a husbandman could be hired to attend to the watering and necessary care of the young forest, and surely no student would leave without placing his tree in charge for the summer. Not more than 25 cts., not more than an hour's work, and a host of living, growing monuments would raise their arms and hands and fingers to perpetuate the school of '94." The graduating sons of the present Kindergarten Class, in addressing their still younger schoolmates, would adorn their oratory with the allusions of this great day and deed.

The children of another century would play beneath the rustling leaves, and lisp the names of those who set the trees at first. The birds of times prophetic would repeat their notes of joy, and sing melodious songs to thank us for their summer homes.

Come students, then, come one and all, and let us make this present school the theme of bards of future years.

LITERARY.

KING RICHARD THE THIRD.

PALEY in his Principles of Moral and Political Philosophy has said: "Could we view our species from a distance, or regard mankind with the same sort of observation with which we read the natural history, or remark the manners, of any other animal, there is nothing the human character which would more surprise us, than the almost universal subjugation of strength to weakness; than to see many millions of robust men, in the complete use and exercise of their personal faculties, and without any defect of courage, waiting upon the will of a woman, a child, a driveller, or a lunatic;" and I would amend the statement he has made by adding a "scoundrel" to his list. To prove this I need mention but one name, King Richard III., Nero's Nero, the last of the Plantagenets, who reigned two years as England's king.

In writing the biography, or rather a character sketch of this man, willingly would I say something good about one whom every one has blamed. Most gladly would I praise some act of his, but I cannot. For if the maxim be true, that, "The end justifies the means," we can only judge the means by knowing the end. We know the end King Richard had in view. We know the means he used to reach it, and those that were not evil of themselves borrowed evil from the end they sought.

Were I a believer in his own theory, that "all unavowed is the doom of destiny," I would say that Lucifer, the Son of the Morning, was his guardian angel, and that his load-star was a fixed sun in the zenith of hell.

In many respects King Richard was true to his word. In the opening scene of the tragedy bearing his name he says:

And therefore since I cannot prove a lover,
To entertain these fair, well-spoken days,
I am determined to prove a villain,
And hate the idle pleasures of these days.

Veracity is, indeed, a virtue,—one of the four cardinal virtues, but it is not an objective

reality. We cannot judge it apart from the object with which it is concerned. It may be a virtue. It may be worse than vilest perjury. It was the latter with Richard.

If it were urged that Richard was consistent, I would agree that he was. When he stood by the bleeding body of King Henry VI., Anne said to him: "Villain, thou knowest no law of God nor man." It was true. He was a villain then, and he was a villain twenty-four years later when he started up in his sleep on Bosworth field and said:

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.

If it were asserted that Richard was prudent, I would not disagree with it. In most respects he was prudent. But prudence seeking such an end as Richard's sought is not to be admired. I cannot compare it with anything else in history. It is without precedent, standing forth as the only pyramid of its kind, inviting hyperbolists to use it as a climax of exaggeration.

Judging King Richard by his words, and forgetting the man within, one would almost think him pious when he said: "I thank God for my humility." But it was that kind of piety that saluted the Savior with a kiss, the fatal kiss that nailed him to the cross.

It is difficult to make a summary of Richard's crimes. Elizabeth knew them well, when speaking to him she said:

If something thou wilt swear to be believed,
Swear then by something that thou hast not wronged.

Yet this simple injunction prevented him from swearing by the world, for it was full of his wrongs; by the death of his father, for he had dishonored that; by himself, for he had misused himself; by God, for God's wrong was most of all; by the time to come, for that had been wronged in time past. So the only thing left him to swear by was his intentions to repent.

Before delivering his last oration to his army, speaking to Northumberland, Richard said:

Conscience is but a word that cowards use,
Devised at first to keep the strong in awe.

Although it served his purpose well, yet Richard knew this was not true. Conscience

to the good is the most genial of all companions, but to the wicked it is a scourge, the very depth of torment. King Richard knew, when he rose up in his bed that fatal morning, and said to himself, "O coward conscience, how dost thou afflict me!" that it was God's greatest curse to him. And with this heavy conscience he went forth to the battle of Bosworth Field. Yet not with this alone, for he carried a mother's most bitter curse. Nor was this all, the day had come or Margaret's fervent prayer to be answered:

If heaven have any grievous plague in store,
Exceeding those that I can wish upon thee,
O, let them keep it till thy sins be ripe,
And then hurl down their indignation
On thee, the troubles of the poor world's peace!

With these, far heavier than the armor he wore, he entered the arena for his last gladiatorial contest, while the great amphitheater of Bosworth Field looked on. The bugle sounded, the battle began, King Richard fell wounded at his rival's feet, and, although he held up his forefinger as a plea for his life, not a thumb was turned down, but "hoc habet,"—"he has it,"—burst forth from ten thousand throats, and the wronged souls of his kindred and friends bore this pleasing news to heaven,

King Richard, the dog, is dead.

Weston Vernon.

Teacher: "Give the tests for the pressure of atmosphere."

Student: "Take a bottle, fill it with atmosphere, and—"

Teacher: "How would you fill the bottle if it were empty?"

Student: "I would take it to the laboratory and pump it full."

Two maidens were seated at t,
Discussing the things that may b.
"I think I'll wed Jimmie,"
Said Millie to Jennie,
"That is, if he asks me, you c."

Miss B.---: "Jonnie, define a fort and a fortress."

Johnnie: "A fort is a place to keep men in, and a fortress is a place to put women in."

SCHOOLROOM INCIDENTS.

FLOGGING DAY.

ONE year during the early 70's school opened in a little northern village on the first Monday in December. The teacher, a young lady graduate from the University of Deseret, announced her code of rules on the opening day. A careful record of their observance or infraction was kept by the teacher for each pupil, in good marks and black marks.

One of the rules declared that if at the end of the week the black marks exceeded the good marks, the penalty should be twice the number of blows with the birch, on the following Monday.

When the end of the first week came, John, a boy of some ten summers, was found to have one black mark uncanceled. The teacher warned him to come on the next Monday morning prepared to receive the flogging.

This time between sentence and punishment I am unable to account for, unless it was designed for repentance.

Monday morning came, and with it the teacher, birch in hand seemingly ready for the affray. Johnnie was called up and asked to take off his coat. Twice the birch descended mercilessly across his back, making him wince and cry. Like all other boys, he pronounced judgment upon his teacher, but, wisely, to himself.

Things went well with him for some time, he keeping a safe balance of credits. Finally he was found in transgression again, with four black marks when school closed. The teacher pronounced sentence. Johnnie reflected for two days, but not with a spirit of repentance, this having been all used upon the former occasion.

Monday came, as the day for paying debts always will, and Johnnie was ordered to take off his coat. The teacher applied her birch in eight successive blows, but his wincing and crying were not as natural as before.

It was all he could do to wait until recess, when he called aside some of his particular friends and said, "Boys I will show you how to fix the school marm."

He proceeded now to take off his coat, and

this time his vest also; and there carefully concealed was his secret,—a shingle.

Alma Findlay.

CIRCUS IN A COUNTRY SCHOOL.

ONE spring morning, after a long, hard winter, one of my schoolmates and I, on being early for school, went skipping for a little sport down through the field, over the crusted snow. Seeing here and there a little black spot moving over the snow we were eager to find out what they were. Across the field we ran to see who could reach them first. They proved to be little mice out sunning themselves. They seemed as glad to see the welcome spring as we were.

We caught about a half dozen, and started for school just as the bell was ringing. When we got to our seats, we slowly turned them loose. Away they ran to the girls' side of the house, searching for a hiding place under their skirts.

Picture the scene that followed. Some of the girls were screaming, others jumping upon the benches. The teacher was trying to kill them—the mice, I mean, and casting black looks to the boys' side of the house.

We boys laughed heartily—in our sleeves—at the way each had carried out his part.

At last the wee mice found a place of safety under the teacher's desk.

After the performance was over, the teacher demanded sternly, "Who brought those mice here?"

No one knew, and we did not give ourselves away for fear of the birch.

Robt. M. Newman.

GETTING EVEN WITH THE TEACHER.

I DIDN'T like my teacher. He was altogether too harsh. Whenever I did the least thing wrong, I got a whipping or had to stand on the floor. I thought the fun was too much on his side, and resolved to get even with him.

One day at class recitation, a visitor called the teacher to the door. I made a pretence of looking for something behind his desk, and placed a tack on his chair. By-and-by he got through with his visitor, and turned to us with a scowl, at the same time making a remark

about "bad order." The class was poorly prepared, and teacher was cross.

"Johnny, why haven't you studied your lesson?" he asked.

"I didn't know what it was."

"Well, why didn't you find out?"

"I forgot to."

"Mary, why are you unprepared?"

"Please, sir, mamma sent me to Aunt Ann's, and it was too late to study when I got home."

Similar answers were given by almost every student. The teacher bit his lips.

"Little folks," he said in a severe tone, "I'm determined that this manner of things must cease. Take your places along by the wall, and stand there until I give you permission to take your seats. We shall see who is master here."

"Concentration of effort," he continued, "is of great importance, and you must be made to understand it some way or another. For the present, content yourselves as you are. I will see," as he drew the chair toward his desk, "if I cannot hit upon something that will attract your attention to—" here he sat down, but rose again with a yell. He had hit something. Our attention was attracted.

Dear readers, if you want the rest of this interesting story, place yourself, first in his position, and later in mine.

C. G. Van Buren.

A SCENE IN THE OZARK MOUNTAINS.

THE Pine-ridge schoolhouse was situated in the most rugged part of the Ozark mountains, and was in perfect harmony with its surroundings.

Mr. Graves, the schoolmaster, stepped to the door and called school, by pounding upon it with his cane. In rushed a crowd of dirty-faced urchins, rosy-cheeked girls and stalwart boys.

Bill and John Youngblood brought their guns with them; "for," said Bill, "we might see suthin wuth shootin' at, ye know."

The boys, after depositing their guns, straw hats, and other valuables in a vacant corner, seated themselves opposite the girls.

Mr. Graves began his labors by calling upon all those who did not know their A B C's to

come forward and form themselves into a line across the room.

The class, when completed was very large, both in number and stature, for this was the first time that any of them had ever been inside a schoolroom.

Bill and John, being the largest, and besides eliciting considerable respect on account of their skill as marksmen, were honored with a position at the head of the class.

They all stood with open blue-backed spellers in their hands. "Ready," said Mr. Graves. "Bill, you may commence by saying the first letter."

Bill shut one eye and sighted with the other, as if he were taking aim at a deer in a hazel thicket, but it was no use.

"Dang it, Bill," said John, "don't yer know A?"

Just then a flock of wild turkeys passed. The Youngbloods rushed for their guns with a yell equal to the Navajo war-whoop, and bounded out at the door followed by the whole school.

This put an end to Mr. Graves' first day's labors in the new schoolhouse on Pine Ridge.

Ida Busch.

MY FIRST SCHOOL TEACHER.

WITH the memories of my early school days come the words of the song: "I wish I were again a child." My teacher was, as our teachers of to-day, very kind and ever willing to assist us in our lessons.

But she was often too kind. For instance, you could start to school in the morning just when it was convenient. Should you arrive five minutes before nine o'clock, you would then be in time to assist in buttoning teacher's shoes, arranging her hair, etc.

At recess we would often ramble off on a small hill not far from school, where, in the spring of the year, sweet Williams, larkspurs and blue bells grew in abundance. Here we would forget for the moment about our hard lessons, and sing with the happy, innocent birds, and pick flowers for our teacher.

Returning to school, after twenty minutes' exercise, we would take our baskets of flowers and strew them on the teacher's stand.

The dear woman would hire us to study by giving us dried peaches, raisins, etc. For this reason we never overtaxed our brain with hard study.

Sometimes she would share with us her bread and milk, that she had brought to enjoy during recess.

Her mode of punishment for boys was not so severe as it was exasperating. She would have them sit on her lap or take her arm and walk the floor with her, until they felt like swearing that was their last day's attendance to a lady teacher's school. The girls needed no punishment.

Lillie Knell.

MISCELLANY.

WISDOM.

WISDOM as defined by Webster, is "Knowledge and the capacity to make due use of it." It is knowledge of the best ends and the best means. Given as synonyms we have prudence and knowledge. Wherewell says: "Prudence is the virtue by which we select the right means for given ends, while wisdom implies the selection of the right ends as well as the right means." Knowledge is more comprehensive in its nature than wisdom; it is a power which may lie dormant in the mind, while wisdom presupposes well-directed action. The scriptures say, "The fear of God is the beginning of wisdom." Here we would not apply the word fear in its most generally accepted term, but limit it to its more specific meaning, viz., the solicitude to avoid God's wrath, and the feeling of reverence for Deity and obedience to the Divine laws given for the guidance of man.

Wisdom is a gift of God. The Apostle Paul in speaking of spiritual gifts (I. Cor. xii, 8) enumerates this among many other blessings conferred upon man through the Holy Ghost. But this, as all other blessings, is given to man only through compliance with certain principles upon which it is predicated. As knowledge is necessarily associated with wisdom, the acquisition of knowledge through our own efforts becomes the first condition

which God expects us to supply. Secondly, there has been given us through Divine inspiration the law known as the "Word of Wisdom," which requires the abstinence from narcotics, strong drinks and noxious habits of intemperance injurious to mind and body. The blessings of health, wisdom and knowledge, even hidden treasures of knowledge, are promised to those who obey the "Word of Wisdom." A third condition under which wisdom is granted to man, is that he asks of God. Numerous instances, in which it has been granted to man in answer to prayer, are seen in the writings of both ancient and modern times. Solomon received wisdom from this source in his youth in answer to his prayer, that he might judge righteously the kingdom over which he ruled. God was specially pleased with him, that he had asked this in preference to gifts of wealth and long life.

The Prophet Daniel, with the wisdom which he received from the same source, in answer to his prayers saved his own life and the lives of his brethren, and from a captive was promoted to the second position in the great Babylonish kingdom.

When reading the promise in James, 1 chapter, 5th verse, Joseph Smith was inspired with faith, and went into the woods to pray for the promised gift of wisdom. God the Father and His Son came down in answer to the humble prayer of the boy, and gave him information on the desired subject.

Other instances might be mentioned in which wisdom has been given to man when he has supplied the conditions under which this blessing is given, and when our Father has seen that this gift would be appreciated and properly used for the cause of righteousness and in forwarding His work.

To the student, no gift should be more desirable, engaged as he is in searching for truth, and by him it may be received through compliance with the proper principles. God is ready to bestow this gift upon the worthy, that it may aid him in his search for truth and lead him to the possession of knowledge, even hidden treasures, and truths that have not yet been conceived in the minds of men.

H. Peterson, '94.

SUNDAY SCHOOLS.

(Public ten minutes' lecture before the assembled students, Feb. 7th, 1894.)

THE origin of Sunday schools is ascribed to Robert Raikes, of Gloucester, in 1781. He noticed that on Sunday multitudes of poor little children spend their time in noise and riot, cursing and swearing. To check this growing evil he engaged four women to instruct as many children as he might send them on Sunday, for which they would receive one shilling each. In a short time so visible an improvement was effected, both in the morals and manners of the children, that numerous schools of the same model sprang up in the principal cities of England. The great impediment to its prosperity was the expense of hiring so many teachers. Even in Gloucester, the birth-place of Sunday schools, after the death of Mr. Raikes, in 1811, all the Sunday schools were closed for a time, owing to the want of funds.

Free instruction was suggested by necessity to many. This idea worked so successfully and spread so rapidly that in a few years free instruction became universal, starting a new career for the Sunday schools.

A higher class of teachers offered their services; handsome buildings were erected, and a new system was organized that covered the whole land with schools. The teachings were both secular and religious; in a great many instances reading, writing, and arithmetic being taught. Although not of a very high order, it placed the key of knowledge in the hands of many who would otherwise have been unable to read. The religious instruction received helped to mould the characters of some of the best men of England. In 1803 the Sunday School Union was formed, which by its numerous publications, its traveling agents, and its connection with branch societies, exercised great influence in behalf of the Sunday schools.

As time advanced, the week day schools became more numerous, and secular teaching was abandoned in Sunday schools, restricting them to religious instruction.

Nearly every church has a different method of teaching, although in some cities the churches will combine and have a general plan

to follow, the same lesson being taught in all the different Sunday schools at the same time. These lessons are usually taken from the Bible. The Roman Catholic use a book called the Catechism, Bible teachings in a condensed form; it is also used in their week day schools.

The Sunday schools of the Church of Jesus Christ of Latter-day Saints were organized for the purpose of teaching the principles of the gospel in a way that they might make a lasting impression on the minds of the young, so that the spiritual nature of the child might be developed along with the moral and intellectual.

The question arises how are we to accomplish this great aim, what are the qualifications required of those who endeavor to finish this broad plan? The following are a few suggestions I will offer regarding this aim. A teacher must be a living example before his class. A teacher must teach his pupils to love him and must return that love. He must be worthy of the childrens confidence; if he promises let him fulfill that promise. The teacher is looked upon by the child as a model, whatever teacher does is right in their eyes. Practical, tangible teaching is required for our little ones. They must learn to do by doing. Teach them the power of kindness by being kind to them. A thorough knowledge of the life of Christ, Bible and Book of Mormon stories, and the principles of the gospel, are essential features of the Sunday school teacher. But faith without works is dead. What does not exist in the mind cannot be drawn out. The injunction is, "Seek ye knowledge out of the best books." Therefore fill your minds with knowledge that when you meet on Sunday morning you can depend upon the Spirit of God and can draw from your storehouse of knowledge that which God sees the children need.

In order to keep the children interested the teacher must always find something new. Children love to tell what they know. Relate to them the story of the faith of some little child, they can instantly tell a similar one of their own experience. This is what is wanted. The teacher must bring himself down to the capacity of the children, and be one with them. Although a teacher must be careful in

having stories, he must not lose the principal aim of the lesson in developing only the story.

Order is of great importance in the Sunday school. Very little can be accomplished where confusion reigns. Out of chaos the earth was formed; out of chaos the modern model Sunday school has been made. The first requisite for having good order is to learn well that lesson yourself. Example is better than precept; especially is this true before children.

It is related that on one occasion Plato reproved a boy for playing at some foolish game. "Thou reprovest me," said the boy, "for a very little thing." "But custom," replied Plato, "is not a little thing." So custom or habit in the matter of Sunday school is not a little thing but a matter of great importance.

To procure good order, choose interesting subjects, and present them in a pleasing manner. This will rivet the attention of the youngest children, and after the habit of attention is on them they will become orderly.

Vilate Elliott, Class '95.

TO THE NORMAL.

ALTHOUGH this semester I am not one among you, yet my interests in your labors are undiminished.

Since my sojourn in San Francisco I have experienced quite a change in the musical line, having no teaching, no responsibility, but rest much needed.

The advantage of listening every day to beautiful music, executed by large and well appointed orchestras, is a treat not too dearly paid for by a trip to California, where we have music, sunshine, love and flowers.

Among these orchestras, the State Band of Iowa seems to take the lead, although the two or three others are by no means inferior.

As is well known already throughout the land, the Catholic Church choirs carry the palm in sacred music, both in vocal and instrumental; but notwithstanding all that excellence acquired by almost centuries of development within the reach of everybody in this great city, we Utah people have reason to be proud of the Tabernacle choirs of Salt Lake and Provo, and would not exchange them for all the choirs of the earth.

"Distance lends enchantment to the view," it is said, and that is perhaps the reason why I long so much occasionally to be back again for an hour or two to the dear old Academy, listening to the drumming on the piano, beating time for nervous pupils, and trying to get enthusiasm for music into the dull spirits, all I should like to do for once in awhile.

Ottele.

PHYSICAL CULTURE.

HARMONY of body action with mind action should characterize education. In our great zeal to accomplish a definite amount of work each day, we overlook the needs of the body, at the same time overtaxing the brain.

Good health demands that we take a little gratuitous exercise every day.

Continuous mental action fags out the brain, the circulation becomes sluggish, and there is a corresponding depression of the whole body. How can the brain be refreshed and the circulation quickened?

A few exercises in Physical Culture will put the body in a physical condition directly beneficial to the mental life. "Good memory depends upon a good brain," is no more true than that good judgment (or keen perception) is dependent on a healthy condition of the brain.

We may say that all the capabilities of the soul are conditioned directly or indirectly by the state of the body.

There is no question but that we can do our best thinking when the body is vigorous and active. Without exercise the body cannot be vigorously active, neither can the various organs of the body perform their functions most effectively. The exercise need not be violent—indeed it should not be.

"Only that exercise which hurts is beneficial" is a wrong theory. Just so soon as the exercise "hurts" are you hindering and not helping, tearing down and not building up. On the contrary, the movements should be taken through rhythmically and usually slowly, but with your whole soul.

Though Physical Culture exercises are given to draw away the blood from the heated brain and to rest the mind, yet, if we would exper-

ience the best results, we must have our minds on the exercise and feel it.

Exercising without thinking is mere automatism, and you get neither mental nor physical culture.

To people of sedentary habits, daily exercise is imperative.

Not spasmodically should the exercises be taken, but regularly and systematically.

So great is the writer's confidence in the excellence of Physical Culture that he ventures to lay down this proposition:

If students will take ten minutes of every study hour and devote them to exercises in Physical Culture, they will have no more trouble with weak eyes—eyes "giving out," "failing," etc. Not alone that, but indigestion and dyspepsia (the bane of students) will be things of the past, because the stomach and intestines will do their work.

Moderate exercise or rest for half an hour after each meal, before beginning your work, and ten minutes of exercise each hour, will do more to prevent and cure these "pesky" diseases than all the medicines ever compounded.

O. W. Andelin.

LIFE.

CAN you think of a spectacle more calculated to lead a young mind to serious reflections than that of an aged person, who standing near the end of the journey of life, looks down the long avenues of his years, there to recall the many opportunities unimproved?

He can there plainly see where the golden gems of life were passed in heedless haste as he rushed on in the pursuit of glittering trifles of pleasure, that, as puff balls, when gained, burst throwing their dust into his face.

Could he again be allowed to weave the tangled web of life, what a different one he would lead! But regrets are useless, save when they aid to awaken in the minds of youth a wish to avoid error and gather in their sheaves the pure grain of life.

Life is one of the greatest missions that an all-wise Creator could bestow upon His children. Now it is for you, as faithful stewards, to perform this mission faithfully, for with it are associated priceless boons, which heaven

alone has power to bestow. Yet it is with grief to learn that these weals may be associated with equal woes.

To inspire you with a wish and a will to meet life with a brave spirit, I may point to the many characters of history who have proved that life is a success; each of whom at the outset of his career started out with the purpose to make the most of the powers which God had given them, and turn to account every advantage placed within his reach. All of us are now just starting upon many of the duties of life. The future lies before us. Its paths are lit by the pictures of our fancies and lightened by the golden tints of hope. Vainly you may strive to unravil the skein of the future, but this your own actions and time can accomplish. It is now for you to make of life a bitter struggle, or a source of pleasure to the last.

J. E. B., '95.

IN THE DIFFERENT DEPARTMENTS.

WE can but speak words of praise for the efficient work done in the Kindergarten by Mrs. Craig and her assistants. A half hour was spent watching the play, listening to the singing and observing the little boys make toys. This is the foundation of education, a fact, we are happy to state, is becoming more widely recognized.

Our Primary School, under Miss Ella Larson, Miss Amy Brown and Miss Irena Mendenhall, is a model of grading and efficient class-work. These ladies are working hard; their untiring zeal has made this one of the leading features of the institution. Miss Larson in the First Grade uses to a decided advantage the ideas gained in the Cook County Normal School. These ideas are fast modifying the courses in higher grades.

In the Preparatory School are given instructions fitting the pupils to enter either the Normal or the Commercial Departments. Although this school is not crowded as are others in the institution, yet from all sides do we hear praises of the thorough work done by the teachers. Miss Phena Brimhall has charge of the Seventh Grade, and Brother O. W. Andelin of the Eighth Grade, each of whom were once earnest students of the Normal Department.

Commercial students are the business men of the Academy. The fifty young people now enrolled will bear me out in saying this is the only Business College in Utah. They never tire of listening to their teachers, Professors Keeler, Eggertsen and Hinckley, who make study a pleasure for them; nor are they less gratified to hear Brother Holt, the instructor in typewriting and phonography. Firms wishing responsible men for responsible positions may safely come to the B. Y. A. C. C.

Prof. Townshend has charge of the Mechanical Department, training the young men to cultivate the muscles to deftness in the use of tools. A very creditable exhibition of work done in this department has been sent to the Midwinter Fair.

We may likewise boast of our Scientific Department, which has teachers and students surpassed in no institution of this Territory, in enthusiasm and work. Professor Wolfe and Bro. Rydalch are energetic teachers, and a common saying is, "No one goes to sleep in their classes."

Dr. Hardy as a teacher of Physiology and Sanitary Science is making marked results.

Many students are receiving valued instructions in the Literary Department. Dr. Whitely does himself proud in the teaching of Literature and ancient languages.

In the Musical Department, under Prof. Giles and Miss Beck, many students are taught to make music for the unfortunates whose talents lead them in another channel.

The Mathematical Department has its share of students, all of whom are hard workers, causing their instructor, Brother McKendrick, but little trouble. Here they are started and guided aright by their pleasing instructor.

The Classes in English are receiving a most thorough course in English and Composition, under Prof. N. L. Nelson, as will be shown by the many essays published in many of our home papers. In all Brother Nelson's teaching he works to raise the pupils' choice higher in selecting reading and in writing compositions.

The S. S. Normals number nearly a hundred, all intent on acquiring information which shall enhance the value of their labors in Zion. They have all been active laborers in

their respective ward organizations, and realize the importance of the S. S. mission.

The boast of our institution is the Normal Department. It is here that a majority of the leading teachers of Utah are educated. The courses given will compare favorably with any in the West. Ideas of the leading educators of the East are being adopted. We can safely say that it will be but a short time when the Normal Department of the B. Y. A. will be the leading one of the West. Professors Cluff and Brimhall have charge of the Department, who as educators are known throughout every county of Utah and surrounding states. The courses extend through four years, leading to the Degree of Bachelor of Pedagogy.

J. E. B. '95.

CULTIVATION OF BEAUTY.

BEAUTY is not altogether an accident. It may be cultivated. We have been cultivating it more or less unconsciously, and by a variety of methods, this long time past. In comparison with an earlier age, ours may be fairly described as a hygienic one. Now, the relation between hygiene and physical beauty need not be insisted upon. Let us step into the school-room. Beauty of the higher order is closely connected with brains. Brains seem too much wanting in earlier feminine portraiture, because education has made us conscious of that defect. We are no longer quite satisfied with a beautiful face that shows no trace of mind. We begin to perceive that this is a mere exquisite mask. But the higher kind of beauty is becoming much more careful of mental training. The wealthy, who are wise, send their girls to be gently and politely taught. The result is that he himself is scarcely to be recognized as the grandfather of his grandchildren.

Physical beauty may be made in the school-room. Then let us turn to the play-field. Never were our girls so active or so varied in their pastimes as they are today. They are good at the oar; they are great cyclists; they are not easily beaten at the tennis court; they are ahead in the physical culture class. Athletics make for physical beauty in an incalculable degree. There is more beauty now than ever

before, and there are reasons for it. And because there is more beauty than ever, there is, perhaps, not quite so much enthusiasm about it. And again, the beauties of the next generation will probably be much more beautiful than ours.

Good Health.

M. I.

THE stress that is being laid upon the M. I. work by some of the professors of the Academy should be greatly appreciated by the young men of Zion, and especially by those who have the privilege of pursuing the studies. A majority of those who are taking the present course evidently have the spirit of their calling, but others, it seems, are not yet converted to the importance of the great M. I. work.

The course now offered is strictly academic in its nature. It is not adapted to boys, but to able and energetic young men of studious habits, of whom the class is mainly composed. It would be folly for any young man to attempt this work without first making up his mind to devote to it his entire time and his best energies. This is supposed to be a class of representative young men, and Bishops should be careful that only those who possess the necessary qualifications are chosen. They should be the best in the ward, and ought to be capable of doing academic work.

OUR SOCIETIES.

POLYSOPHICAL meets at 7:30 every Friday evening, when instructive lectures in Science, History and Art are given. It has for its object the furnishing the students pleasant and instructive pastime. During the past winter many valuable instructions have been received from these lectures. Songs, recitations and musical selections have given variety to the meetings. At the last session Prof. Brimhall gave a most interesting lecture, subject, "Napoleon." The public is always welcome.—L. E. Eggertsen, President; W. E. Rydalch, Vice-president.

Pedagogium meets every Thursday evening at 7 o'clock, when the Normals listen to lectures on their pedagogical labor. These meet-

ings have in the past been of great interest to the progressive students, from which they have received great value. On March 15th a lecture will be given by Prof. Whiting of the University of Utah.

The Literary Society was organized for the purpose of inspiring the students with a desire for higher and more classical literature, and the reading of leading authors. Miss Wilcox's Maurine will be read at the next meeting, March 9th. Prof. Nelson is President.

The Scientific Society meets every Saturday, at 5 p.m., when lectures on scientific subjects are given. They will also make excursions for the purpose of gathering specimens of scientific value. Bro. Rydalch is President.

J. E. B., 95.

A TOUCHING APPEAL.

LIVES of great men all remind us,
Honest men don't stand a chance;
The more we work there grows behind us
Bigger patches on our pants.

On our pants, once new and glossy,
Now are stripes of different hue,
All because subscribers linger
And won't pay up what is due

Students, please be up and doing,
Send in your mites, however small,
Or when summer's heat assails us
We shall have no pants at all.

ONE of the students who has kept a daily journal for nearly nine years permits us to publish the following lines under date of Dec. 31st, 1893:

"Farewell, farewell, Old Ninety-three,
For thou hast been a year to me
Of joy, of sorrow, peace and grief,
Of smiles and tears and their relief:
Of burdens and the strength to bear,
Of follies, sins and contrite prayer:
Of gaining true, warm-hearted friends,
Of losing one; for He who lends
These precious gifts doth also take
Them home again for Jesus' sake.
Who is that one? No friend more dear
Has e'er been called to heaven from here
Than she whose suffering gave me life;
Her death to us was anguish rife.
Thou faded year, which thus bereft
Me of my mother, still hast left
A thousand blessings yet unnamed,
Thou gav'st them freely though unclaimed,
For justice only claims his own,
'Twas mercy gave them one by one,
In social realms or solitude,
My heart must swell in gratitude."

FAREWELL WORDS TO A MISSIONARY.

I WOULD fain pluck a flower to give thee,
To carry with thee while away,
But flowers though plucked for a loved one
Will soon lose their charms and decay.

I would give thee some sweet, treasured volume,
As a token of friendship we've borne,
But volumes, though gilt in their binding,
Like flowers, are faded and torn.

So here's a gift far more perennial,
Than volumes or flowers so fair:
'Tis a heart-felt farewell in your absence,
'Tis a sweet valedictory of prayer.

HOW SOME STUDENTS WERE LEFT.

THE month was February, the frost had come forth,
The horses were traveling for all they were worth.
The crowd had been gathered, the night had grown chill,
But sad were their faces when they reached Springville.

There with their best girls they joyfully went.
Hunting for pleasure they were earnestly bent,
The joke was good, but the crowd felt small,
When they saw the dark window of Reynolds' hall.

And then in despair the crowd must turn back,
All earnestly wishing they could cover their track,
But when Provo was reached their spirits were bright,
They stopped at the Opera House to enjoy the cold night.

J. O. '97.

HERE AND THERE.

Beautiful spring mornings.

Students with spring fever.

The Academy Ball on the 16th inst.

Our Editor has returned and is now at his old post.

A class in Astronomy will be organized on the 19th inst.

The class in Domestic Science has completed its course.

Lost—On Sunday, Feb. 25, A Nichol. Return to Frank Branting, and be handsomely rewarded.

In Domestic Science the other day, Bro. Rydalch told the class that yeast put in pies would make them better.

Prof. Giles treated the teachers of the B. Y. A. and Provo Public Schools to a free ball in Southworth Hall, on the 5th inst., in which dancing and merriment reigned supreme. All departed at an early hour of the morning, thankful to the Professor for the good time had.

Jos. Kirkham, a S. S. Normal from Lehi, was called home last week on account of the death of his mother.

The Scientific Club has been organized, and as soon as the weather will permit, excursions will be made to the mountains for the purpose of gathering specimens.

Prof. Brimhall's lecture last Friday evening, "Napoleon," was listened to by a large house. The gentleman traced the life of this great General from boyhood to death.

Prof. Giles played a number of historic pieces connected with Napoleon, and L. E. Eggertsen gave a recitation, all of which made the evening entertainment very pleasant.

A large number of the young men of the Academy enjoyed the first game of football last Saturday, and as a result of same, many were seen lumping around the building Monday.

Arrangements have been made for the Summer School to be held in the Academy, commencing July 9th. Courses will be offered under specialists in their line of teaching. Tuition so low that all may avail themselves of this opportunity.

Visitors.—S. R. Bennion, Vernal, Uintah County; J. B. Heywood, Panguitch, Garfield County; Emma Larson, Pleasant Grove; A. J. B. Stewart, Benjamin; Enoch Jorgensen, Ephraim; John Wooten, American Fork; Principal Calderwood of American Fork Schools.

The class of '94 was organized last week, with Henry Peterson, President; H. S. Tanner, Vice-president; Collie Robison, Secretary, and May Woodruff, Treasurer. The two last ones suggested that the Secretary and Treasurer go together.

The spring days remind us that many of our students will soon return to their homes. We hope they will carry with them the spirit of this institution, and show to their associates that they are better for having been here. Remember also, dear friends, you can accomplish much by self-study. Cherish the love that has been instilled within you by your teachers, and do not let an idle moment pass. When you have spare time get your books and study.



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STANDARD GAUGE.

Current Time Table,

IN EFFECT NOVEMBER 30th, 1893.

LEAVE PROVO:

| | |
|--|-------------|
| No. 2. For Castilla, Grand Junction and points east | 9:24 a. m. |
| No. 4. For Grand Junction and points east | 10:34 p. m. |
| No. 6. For Eureka, Springville, Thistle and Salina | 5:45 p. m. |
| No. 1. For Salt Lake, Ogden, Lehi, American Fork and the west | 11:05 a. m. |
| No. 3. For Salt Lake, Ogden, American Fork and Lehi and the west | 10:16 p. m. |
| No. 5. For Am. Fork, Lehi, Bingham Junction | 4:24 p. m. |

ARRIVE AT PROVO:

| | |
|---|-------------|
| No. 1. From Eureka, Grand Junction and points east | 11:05 a. m. |
| No. 3. From Grand Junction, Castilla and points east | 10:16 p. m. |
| No. 5. From Salina, Manti, Thistle, Castilla and Springville | 4:24 p. m. |
| No. 2. From Salt Lake, Ogden, American Fork and Lehi and the west | 9:24 a. m. |
| No. 4. From Salt Lake, Ogden and the west | 10:34 p. m. |
| No. 6. From Salt Lake, Lehi and American Fork | 5:45 p. m. |

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